gic is, and that nature, which acts fatally, acts also magically and sympathetically* 19, That the plastic nature, though it be the Divine art and fate, yet for all that, it is neither god nor goddess, but a low and imperfect creature; it acting artificially and rationally no otherwise, than compounded forms of letters, when printing coherent philosophic sense; nor for ends, than a saw or hatchet in the hands of a skilful mechanic. The plastic and vegetative life of nature the lowest of all lives, and inferior to the sensitive. A higher providence than that of the plastic nature governing the corporeal world itself. 20. Notwithstanding which, forasmuch as the plastic nature is a life, it must needs be incorporeal. One and the same thing, having in it an entire model and platform, and acting upon several distant parts of matter at once coherently, cannot be corporeal; and though Aristotle no where declares whether his nature be corporeal or incorporeal (which he neither doth clearly concerning the rational soul) and his followers conclude it to be corporeal, yet, according to the very principles of that philosophy, it must needs be otherwise. 2L The plastic nature being incorporeal, must either be a lower po'wer lodged in souls, that are also conscious, sensitive, or rational; or else a distinct substantial life by itself, and inferior kind of soul. How the Platonists complicate both these together; with Aristotle's agreeable determination, that nature is either part of a soul, or not without soul. 22, The plastic nature as to animals, according to Aristotle, a part or lower power of their respective souls. That the phenomena prove a plastic nature or archeus in animals, to make which a dis-